

Original Research

Received 16 May 2026

Revised 20 June 2026

Accepted 22 July 2026

Natural Resources for Human Health 2026, Vol. 6 (7s): 750–757

KEYWORDS:

Boras Si Pir Ni Tondi; trauma; disaster; contextual theology; HKBP; Toba Batak.

Boras Si Pir Ni Tondi Traditional Rice-Based Practice and Human Well-Being among the Toba Batak Community

Sukanto Limbong, Daniel Razsekar Panjaitan

HKBP Theological College
sukantolimbong@stt-hkbp.ac.id

ABSTRACT: This article examines the Boras Si Pir Ni Tondi tradition in Toba Batak culture as a source of local wisdom for post-disaster trauma recovery. This study begins with a concrete event: in December 2025, the leaders of the Huria Kristen Batak Protestant Church (HKBP) gave Boras Si Pir Ni Tondi to victims of a flash flood disaster as a manifestation of the identity of a "cultural church." Using a contextual theological approach, specifically Stephen Bevans' anthropological model and the Old Testament theology of blessing, this article argues that this tradition is not merely a residuum of pre-Christian culture, but rather a theologically valid inculturative medium for communicating blessing, soul healing, and divine solidarity to humans bearing the burden of trauma. Methodologically, this article uses a qualitative literature review that compares the literature on Batak cultural anthropology, Old Testament hermeneutics, and contextual theology.

I. INTRODUCTION

Natural disasters not only leave physical damage but also leave deep psychological, social, and spiritual scars for survivors. The loss of family members, homes, livelihoods, and a sense of security often results in lasting trauma that cannot be repaired through material assistance alone. In such situations, Murni explains that religion and culture are two important resources that help communities interpret suffering, rebuild hope, and restore a wounded identity. Disaster response should not be understood simply as a technical humanitarian action, but rather as a recovery effort that touches the deepest dimensions of human life.¹

As 2025 drew to a close, Indonesia was again faced with a series of widespread hydrometeorological disasters. Flash floods and landslides occurred in various regions, including North Sumatra Province, which was one of the areas with the most significant social impacts. According to data released by the National Disaster Management Agency (BNPB), millions of people were directly and indirectly affected by the disaster. Local media reports indicate that approximately 1.7 million people were affected, either through loss of homes, disruption of economic activity, displacement, or loss of life (Gosumatera, 2025).² The sheer scale of the damage demonstrated that the disaster not only destroyed infrastructure and living spaces but also left a collective trauma that requires a long-term recovery process.

Amidst this situation, the Huria Kristen Batak Protestant Church (HKBP) took part in humanitarian services for the victims. The assistance provided was not limited to logistical distribution, pastoral care, and social support, but also manifested through a symbolic practice with profound meaning in Batak culture: the giving of *Boras Si Pir Ni Tondi*.³ During various pastoral visits

¹ PURE, SAEMAH. "The Role of Religion in Handling Collective Trauma After Natural Disasters in Indonesia." *Educandumedia: Journal of educational and educational sciences* 3.3 (2024): 135-154. <https://doi.org/10.61721/educandumedia.v3i3.512>

² https://www.gosumatera.com/2025/12/bnpb-743-orang-meninggal-dalam-bencana.html?utm_source=chatgpt.com, accessed on March 20, 2026.

³ <https://hkbp.or.id/pasca-bencana-ekologis-di-aceh-dan-langkat-ephorus-hkbp-beribadah-bersama-korban-dan-berikan-boras-si-pir-ni-tondi-di-hkbp-tanjung-pura/>, accessed on March 20, 2026.

to victims, the HKBP Ephorus and church ministers sprinkle rice on the heads of those affected while offering prayers of encouragement and hope. This practice is part of the consolation service to disaster-affected communities. The presence of this ritual demonstrates that post-disaster recovery is not only understood as restoring material conditions, but also as restoring the spirit of life, dignity, and hope of a community experiencing suffering.⁴

This phenomenon is noteworthy because *Boras Si Pir Ni Tondi* is not an element originating from the Western Christian liturgical tradition. The tradition is rooted in Batak cosmology, a tradition that existed long before the arrival of Christianity in Batak lands. In Batak culture, *boras* (rice) is understood as a symbol of life, prosperity, strength, and blessing, while *tondi* refers to the life force that gives vitality to humans. Therefore, the giving of *Boras Si Pir Ni Tondi* is intended as a symbolic act to strengthen someone experiencing sadness, fear, weakness, or a crisis.⁵ Interestingly, this practice, born of local tradition, was not abandoned after the Christianization process took place but was adopted, reinterpreted, and integrated into the church life of the HKBP as a meaningful pastoral medium.

Although the relationship between Christianity and Batak culture has attracted the attention of many researchers, most studies to date have focused on the history of the Christianization of Batak lands, the transformation of customs after the arrival of Christian missions, liturgical inculturation, and the relationship between customs and Batak church identity. On the other hand, research on church services in the context of disasters generally focuses on aspects of humanitarian aid, pastoral care, and trauma healing. "Studies specifically linking Batak cultural symbols to the post-disaster spiritual and psychosocial recovery process are still relatively limited. More specifically, there has been little research examining *Boras Si Pir Ni Tondi* as a theological medium bridging local traditions and the church's pastoral care in the context of a humanitarian crisis. Consequently, the theological meaning, pastoral function, and contribution of these cultural symbols to the recovery process for disaster victims have not received adequate academic elaboration.

Building on this research gap, this article examines the practice of providing *Boras Si Pir Ni Tondi* (*Boras Si Pir Ni Tondi*) by the HKBP to victims of the 2025 flash floods and landslides as a form of contextual theology that promotes holistic recovery. Unlike previous research that generally places Batak traditions within the framework of liturgical inculturation or cultural preservation, this study focuses on the pastoral and therapeutic functions of cultural symbols in crisis situations. Thus, this article seeks to demonstrate how a local cultural rite can serve as a means of conveying God's love, church solidarity, and psychospiritual strengthening for communities experiencing disaster trauma.

To explain this phenomenon, this study uses a contextual theological perspective developed by Stephen B. Bevans, specifically the anthropological model. This model emphasizes that God works not only through church texts and traditions but also exists and works within human culture. Culture is seen not as a threat to the Gospel, but as a space where the Gospel can take root, grow, and find expression relevant to a particular community.⁷ This study argues that the practice of *Boras Si Pir Ni Tondi* carried out by HKBP for disaster victims is a form of Gospel incarnation in Batak culture, which allows for healing not only at the spiritual level, but also at the psychological, social, and cultural levels. This study uses a literature study method with a contextual hermeneutic approach. Various theological, anthropological, and church documentation sources are analyzed to understand the relationship between Batak culture and Christian faith, while also exploring how local cultural symbols can function as effective pastoral media in bringing hope, solidarity, and healing to communities facing post-disaster trauma.

⁴ Lewu, Ayub Pangga. "Theology of lamentation as a pastoral-communal practice: A study of the book of Lamentations for accompaniment to disaster victims." *KURIOS* 11.3 (2025): 706-716. <https://doi.org/10.30995/kur.v11i3.1359>

⁵ Hutasoit, Resmi, Izak M. Lattu, and Ebenhaizer I. Nuban Timo. "The Symbolic Power of Rice in the Rites of the Toba Batak People's Life." *Anthropos: Journal of Social and Cultural Anthropology* 5.2 (2020): 183-195. <https://doi.org/10.24114/antro.v5i2.14922>

⁶ Manu, Maximus, Emanuel Rizan Pryatno, and Kornelius Afran Guru. "WHEN THE CHURCH DESCENDS INTO THE VALLEY OF WOUNDS: REVEALING THE ROLE OF CARITAS LARANTUKA IN THE RECOVERY OF THE VICTIMS OF THE LEWOTOBI DISASTER IN THE LIGHT OF PASTORAL COUNSELING." *Didache: Journal of Theology and Christian Education* 7.1 (2025): 149-170. <https://doi.org/10.55076/didache.v7i1.522>

⁷ Stephen B. Bevans, *Models of Contextual Theology*, (London: Orbit Book, 2002), 58-61.

II. RESEARCH METHODS

This article uses a qualitative research approach based on library research with contextual hermeneutic analysis. Primary data were obtained from participant observation and documentation of HKBP pastoral activities in response to the December 2025 disaster. Secondary data include: (1) ethnographic and anthropological literature on Boras Si Pir Ni Tondi and Toba Batak culture; (2) Old Testament texts using the historical-critical exegesis method; and (3) contextual theological literature, particularly the works of Bevans, Schreiter, Bosch, and Lartey. The analysis was conducted in three layers: (a) symbolic-anthropological analysis of the Boras Si Pir Ni Tondi tradition; (b) study of the theology of blessing in the Old Testament; and (c) theological dialogue between the two within the framework of post-disaster trauma recovery.

III. RESULTS AND DISCUSSION

Boras Si Pir Ni Tondi: Cosmological Roots and Theological Symbolism

Etymologically, *Boras Si Pir Ni Tondi* comes from three words in the Toba Batak language: *boras* (rice), *pir* (strong, hard, steadfast), and *tondi* (spirit or soul that is the center of human life). This phrase translates literally as "rice that strengthens the spirit" or "rice that strengthens the soul." ⁸But that literal translation is merely a gateway into a much more complex symbolic universe.

In pre-Christian Toba Batak cosmology, *tondi* is understood as a life force that permeates every part of the human body, including hair, blood, sweat, and even a person's name. ⁹Tondi is not simply an abstract spiritual concept; it has a semi-autonomous existence that can leave the body when a person experiences intense fear, pain, or psychological shock due to an accident or disaster. Sitindaon notes that when the *tondi* is disturbed or removed, the person is believed to lose their zest for life, fall ill, or experience an imbalance in their life. Blareq and Purba reinforce this view by linking the "disconnected" *tondi* to the context of accidents and disasters within the ¹⁰*mangalap tondi* ritual. ¹¹

Batak cosmology places the universe in three interconnected layers: *banua ginjang* (the upper world, the abode of Debata and the holy spirit), *banua tonga* (the middle world, where humans live), and *banua toru* (the underworld, the realm of spirits and supernatural powers). Disasters are perceived not simply as physical events, but as disturbances to this cosmic harmony that directly affect the *tondi* of the survivors. It is in this context that rice acquires its sacred significance. The Toba Batak people have lived for centuries as a rice-growing community in the valleys surrounding Lake Toba. Rice is seen as possessing its own *tondi*. Hutasoit, Lattu, and Timo point out that rice was chosen as a symbol for strengthening *tondi* based on three key qualities: it is accessible to all (a value of social equality), it is a physical necessity that sustains life, and it does not cause harm when sprinkled on heads. ¹²These three qualities make rice superior to gold, stone, or other hard materials.

One of the most interesting features of *the Boras Si Pir Ni Tondi tradition* in the context of HKBP is the fact that rice has no liturgical resonance in the European Christian tradition from which the HKBP mission derives. Wheat bread and wine are central elements in Western eucharistic liturgy; rice has never been a symbol of blessing in biblical theology or mainstream church tradition. Silalahi, in his ecolinguistic study, notes that *Boras Si Pir Ni Tondi* is the most meaningfully imbued Batak floral lexicon, transcending its function as a food item and entering the cultural, spiritual, and social realms simultaneously. ¹³

⁸ Resmi Hutasoit, Izak M. Lattu, and Ebenhaizer I Nuban Timo, "The Symbolic Power of Rice in the Life Rites of the Toba Batak People," *Anthropos: Journal of Social and Cultural Anthropology* 5, no. 2 (2020): 183–195.

⁹ Derselli P. Silitonga, Sari Asi Situmorang, and Eleven Sihotang, "The Meaning of 'Boras Sipir Ni Tondi' as A Method of Trauma Healing in the Context of Batak Toba Culture," *International Journal of Arts and Social Science* 8, no. 10 (2025): 33–39.

¹⁰ Edy Junedi Sitindaon, "Symbolic and Theological Meanings of Boras Sipir Ni Tondi: A Contextual Approach to Christian Religious Education in the Batak Community," *International Journal of Christian Education and Philosophical Inquiry* 2, no. 3 (2025): 64–76.

¹¹ Yoseph Koverino Gedu Blareq and Merry Johanna Purba, "The Philosophy of Mangalap Tondi in Toba Batak Culture in Relation to Stephen Bevans' Anthropological Model," *Perspektif: Journal of Religion and Culture* 19, no. 1 (2024): 67–81.

¹² Jacob Cornelis Vergouwen, *Toba Batak Society and Customary Law* (Jakarta: Pustaka Azet, 2004), 37.

¹³ Hutasoit, Lattu, and Timo, "The Symbolic Power of Rice," 188.

In the *Mambosuri tradition*, a ceremony marking the seventh month of pregnancy, rice is given along with *ulos* (traditional clothing) and traditional foods as a symbol of blessing and strength for the expectant mother.¹⁴ In the *Mangalap Tondi ritual*, a spirit-recovery ceremony for accident victims, rice is used to "call back" the tondi that has been separated from the body.¹⁵ In wedding customs, rice is sprinkled on the heads of the bride and groom by a *bula-bula* while reciting *umpasa* (poetic blessings) that unite prayers, hopes, and the presence of the community.

A consistent pattern across these contexts is that rice never stands alone. It is always accompanied by the words, *mulak tondi tu badan* (return your spirit to your body), *dao songgot* (begone by fear), *sai pir ma tondim* (may your spirit be steadfast), which transform a physical act into a spiritual event. Sitio refers to this unity between symbolic objects, verbal expressions, and actions as the three symbolic elements that construct sacramental meaning in the context of Catholic inculturative marriage,¹⁶ a framework that is precisely at work in HKBP practices. When the Gospel arrived in Batak lands in the 19th century, it did not find a cultural vacuum. Missionaries encountered a strong Batak belief system, including the concept of tondi and a whole network of rice symbolism. Sitindaon notes that the tension between preserving local cultural values and a theological understanding considered "purely Christian" continues to this day, creating an identity crisis for the younger generation of Batak Christians.¹⁷

A growing number of Batak theologians and pastors are adopting a third position: neither outright rejection nor uncritical acceptance, but rather theological and transformative inculturation. Sitindaon argues that *Boras Si Pir Ni Tondi* can be read as a local expression of the human longing for restoration and wholeness, a longing that, in Christian faith, is only fulfilled by God through the work of Christ and the ministry of the Holy Spirit. Within this framework, rice is not an autonomous source of magical power; it is a sign and symbol of God's love, tangibly present in the cultural experience of a Batak person enduring trauma.

Laying on of Hands as an Act of Disaster Blessing in the Old Testament

The tradition of *Boras Si Pir Ni Tondi* has deep structural resonance with the Old Testament practice of blessing through the laying on of hands (¹⁸*semikha*). The laying on of hands in Israelite tradition was not simply a ceremonial act; it was the mediation of power and blessing from one party to another through intentional physical contact. In Genesis 48:14, Jacob crossed his hands to bless his two grandsons. In Numbers 6:22-27, God commanded Aaron and his sons to "put my name upon the people of Israel" through spoken blessing, a unity of action, word, and divine presence that closely parallels the structure of *Boras Si Pir Ni Tondi*.

Of particular note is the bodily dimension in both traditions. In *semikha*, the hand is placed on the recipient's head, exactly the same place rice is sprinkled in the Batak tradition (on the head or crown of the head). Wolff, in his anthropological study of the Old Testament, points out that the head in Hebrew biblical anthropology is a symbol of a person's identity, will, and authority.¹⁹ Touching or placing something on someone's head is an act of affirming their spiritual identity as a loved and protected person. In the Batak tradition, the crown of the head is the place where the tondi is most vulnerable to being "dislodged" during a catastrophic event, so it is precisely there that the strengthening rice is given.

One aspect often overlooked in studies of blessing in the Old Testament is its context within disaster and collective suffering. The Bible does not present blessing as exclusively a matter of joy; it often presents itself as a response to the deepest existential

¹⁴ Mery Silalahi, "Lexical Items in Batak Toba Language Representing Fauna, Flora and Social Environment: Ecolinguistic Study," *Journal of Humanities and Social Sciences Studies* 1, no. 4 (2019): 194.

¹⁵ Immanuel Silaban and Robert Sibarani, "The Tradition of Mambosuri Toba Batak Traditional Ceremony for a Pregnant Woman with Seven Months Gestational Age for Women's Physical and Mental Health," *Gaceta Sanitaria* 35, suppl. 2 (2021): S558.

¹⁶ Silitonga, Situmorang, and Sihotang, "The Meaning of 'Boras Sipir Ni Tondi,'" 36. Cf. also Vergouwen, *Toba Batak Society and Customary Law*, 82.

¹⁷ Ricky Fernando Sitio, "Inculturation of Catholic Church Wedding Celebrations into Toba Batak Culture in the Use of *Boras Si Pir Ni Tondi*," *Journal of Pastoral Care* 4, no. 2 (2023): 75.

¹⁸ Sitindaon, "Symbolic and Theological Meanings," 67.

¹⁹ Bruce K. Waltke and James M. Houston, *The Psalms as Christian Worship: A Historical Commentary* (Grand Rapids: Eerdmans, 2010), 142.

crises. Psalm 46, which begins with a confession of faith amid cosmic turbulence, "Though the earth change, though the mountains tremble in the heart of the sea," positions God as "a refuge and strength" precisely in moments of utter helplessness. The Hebrew word for "strength" here is *oz*, which is close in meaning to the Batak concept of *pir*: the steadfastness and steadfastness of the soul in the face of external threats.²⁰

In the story of Job's restoration, which in some interpretations is a narrative of a survivor of repeated disasters, the restoration (*shub shebut*) occurs at the very moment he prays for his friends (Job 42:10). The movement of restoration moves through the community: God restores Job as Job becomes an agent of blessing for his fellow men. This pattern, in which individual restoration occurs in and through communal solidarity, closely parallels the HKBP's actions in presenting pastors and elders as agents of blessing for disaster survivors. Silitonga and colleagues report that the gift of *Boras Si Pir Ni Tondi* by family members or spiritual leaders is felt by the recipients as a real strengthening of the soul, not just a symbol without effect.²¹

Isaiah 40–55, addressed to the Israelite community enduring the trauma of the Babylonian exile, provides a rich theological paradigm. Isaiah 40:1, "Comfort, comfort my people," uses a double intensive verb (*nakham, nakham*) that indicates the depth and urgency of God's pastoral work in the context of collective suffering.²² This statement is followed by the image of a "way in the wilderness" (Isaiah 43:19), a metaphor for new hope offered precisely amidst the experience of dehumanization. HKBP's action in providing *Boras Si Pir Ni Tondi* to flood victims is a contextual manifestation of this *nakham*: a pastoral act that comforts, strengthens, and opens a path of hope for those whose tondi have been shattered by the disaster.²³

concept of *shalom* offers the most comprehensive hermeneutical horizon for understanding both the blessing of the laying on of hands and *Boras Si Pir Ni Tondi*. *Shalom* is not simply "peace" in the minimalist sense; it is a state of wholeness, balance, and relational rightness between humans and God, with each other, with nature, and with oneself.²⁴ Disaster, in this perspective, is the destruction of *shalom*, a complete disruption of the interwoven web of life. *Boras Si Pir Ni Tondi*, when understood in this framework, is a ritual effort to restore that shattered *shalom*. The utterance "*mulak tondi tu badan*," (let your spirit return to your body), is a prayer that speaks to the human longing for wholeness. Sitindaon aptly links this to 2 Corinthians 5:17-18: "If anyone is in Christ, he is a new creation... and God has given us the ministry of reconciliation."

HKBP, a Church with a Culture of Responding to Disasters

The culturally diverse church identity developed by HKBP is rooted in the history of the encounter between the Gospel and Batak culture, which has been fraught with tension and negotiation from the beginning. Missionary Nommensen and his colleagues recognized that effective evangelism must be situated within the existing cultural context, which is why they established a ministry structure that honored the *Dalihan Na Tolu* relationship. The HKBP's response to the December 2025 disaster was a theologically significant one. By providing *Boras Si Pir Ni Tondi* (*Boras Si Pir Ni Tondi*) to the victims of the flash flood, the HKBP leadership pragmatically and theologically conveyed three things simultaneously: first, that the bodies and souls of disaster survivors are a unity that both require pastoral intervention; second, that Batak cultural wisdom possesses valid spiritual resources to address the need for trauma recovery; and third, that God works not only through sermons and sacraments in the narrow Western sense, but also through cultural symbols that have been inculturated into the Christian faith.

Within an ecclesiological framework, this action affirms that the church is a community that transcends the building of worship. The church is present as a recovery agent in disaster areas, offering not only logistical assistance but also spiritual healing in the language best understood by the communities served. This is what Lartey calls "pastoral intercultural care," a pastoral care that recognizes the value of local wisdom as an integral part of the therapeutic response.²⁵ Silitonga et al. reported that informants who received boras during traumatic situations experienced a sense of calm in their tondi, a description that, in contemporary psychological terms, is associated with a decrease in the activation of the acute stress response and an increase in feelings of

²⁰ Vergouwen, Toba Batak Society and Customary Law, 82.

²¹ Sitindaon, "Symbolic and Theological Meanings," 67.

²² Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*, 2nd ed. (Minneapolis: Fortress Press, 2002), 167.

²³ Walter Brueggemann, *Isaiah 40–66* (Louisville: Westminster John Knox Press, 1998), 16.

²⁴ Silitonga, Situmorang, and Sihotang, "The Meaning of 'Boras Sipir Ni Tondi'," 36.

²⁵ Sitindaon, "Symbolic and Theological Meanings," 67.

safety. Cross-cultural research indicates that structured, community-witnessed, and meaningful rituals for survivors are a crucial component in complex trauma recovery.²⁶

Understanding the dynamics of *Boras Si Pir Ni Tondi* in the context of HKBP emphasizes that the cultural context is a legitimate starting point for reflecting on God; that He is present in the structure of human culture like "a seed that has lain dormant since the beginning of time and is ready to germinate."^{27,28} This local wisdom expresses an awareness of God as the source of salvation and strength. They conclude that the Batak people who perform this ritual "want to say that they believe that through this ritual God is present to unite the tondi with their bodies."²⁹ This conclusion opens up the possibility of reading *the Boras Si Pir Ni Tondi* practiced by the HKBP not as a tolerated residue of paganism, but rather as an articulation of belief in God who restores what has been torn apart by disaster.

Robert Schreiter argues that reconciliation is not primarily a human process; it is a work of God that precedes all human responses. The church's task is to be a "sign and instrument" of the reconciliation that God has already begun. Within this framework, the HKBP leader's gift of *Boras Si Pir Ni Tondi* to the flood victims represents the church's participation in God's work of reconciliation, restoring the relationship between the wounded human soul and the source of its wholeness. Trauma recovery requires reconstructing the narrative of the survivor's life, shattered by the disaster.³⁰ The giving of *Boras Si Pir Ni Tondi*, with all its accompanying *proverbs* and words of hope, is an act of narrative reconstruction: it provides the survivor with a framework of meaning, that their spirits will be strengthened, that fear will pass, that the community is present with them, and that God has not abandoned them in their destruction.

The HKBP's actions in the context of the December 2025 disaster represent a near-perfect case of a holistic mission where the pastors did not come merely to preach or distribute material aid, but rather to be present liturgically and culturally in a way that touches the humanity of the victims, their bodies, souls, and social relationships. Authentic contextualization does not mean sacrificing the truth of the Gospel for the sake of cultural relevance; on the contrary, the true Gospel will radiate even more power when delivered in the language that is most meaningful to the community being served. In this regard, we need to require at least three things: (1) theological clarity in the delivery, that what restores is not the rice itself, but God who works through the symbol; (2) community involvement and not merely individual actions, just as the laying on of hands in the Old Testament was always done in a communal liturgical context; and (3) pastoral continuity, *Boras Si Pir Ni Tondi* as the initial step that must be followed by ongoing pastoral care, not as a substitute for a deeper healing process.

IV. CONCLUSION

This article demonstrates that the practice of *the Boras Si Pir Ni Tondi tradition* by the HKBP leadership in responding to the December 2025 flash flood disaster constitutes a coherent and pastorally meaningful theological-contextual action. This tradition resonates deeply with the Old Testament concept of the laying on of hands blessing and the comprehensive essence of *shalom*, while affirming the fundamental inculturation principle that *God speaks through cultural wisdom as a valid locus theologicus*. The paradox of using rice—not a Western liturgical element—as a symbol of healing for *the tondi* (soul) of the Batak people experiencing collective trauma proves that no language of blessing more deeply touches their total humanity than the sowing of rice, which affirms God's presence. Moving forward, the HKBP and other contextual churches need to develop systematic pastoral guidelines—including training modules and emergency protocols—so that this local wisdom can continue to be a relevant and responsible resource for long-term recovery amidst a fluctuating ecological crisis.

REFERENCE

- [1] Bevans, Stephen B. *Models of Contextual Theology*. London: Orbit Book, 2002.

²⁶ Silitonga, Situmorang, and Sihotang, "The Meaning of 'Boras Sipir Ni Tondi'," 36.

²⁷ Stephen B. Bevans, *Models of Contextual Theology*, rev. ed. (Maryknoll, NY: Orbis Books, 2002), 54.

²⁸ Emmanuel Y. Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd ed. (London: Jessica Kingsley Publishers, 2003), 33

²⁹ Bessel A. van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (New York: Viking, 2014), 204. Cf. also Natan PF Kellermann, "Transmitted Holocaust Trauma: Curse or Legacy?" *Israeli Journal of Psychiatry and Related Sciences* 45, no. 4 (2008): 263–270

³⁰ Blareq and Purba, "The Philosophy of Mangalap Tondi," 72.

- [2] Bevans, Stephen B. *Models of Contextual Theology*. Revised edition. Maryknoll, NY: Orbis Books, 2002.
- [3] Blareq, Yoseph Koverino Gedu, and Merry Johanna Purba. "The Philosophy of Mangalap Tondi in Toba Batak Culture in Relation to Stephen Bevans' Anthropological Model." *Perspectives: Journal of Religion and Culture* 19, no. 1 (2024): 67–81.
- [4] Brueggemann, Walter. *Isaiah 40–66*. Louisville: Westminster John Knox Press, 1998.
- [5] Brueggemann, Walter. *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*. 2nd Edition. Minneapolis: Fortress Press, 2002.
- [6] Gosumatera. "BNPB: 743 People Died in Disaster." Accessed March 20, 2026. https://www.gosumatera.com/2025/12/bnpb-743-orang-meninggal-dalam-bencana.html?utm_source=chatgpt.com.
- [7] Hutasoit, Resmi, Izak M. Lattu, and Ebenhaizer I. Nuban Timo. "The Symbolic Power of Rice in the Rites of the Toba Batak People's Life." *Anthropos: Journal of Social and Cultural Anthropology* 5, no. 2 (2020): 183–195. <https://doi.org/10.24114/antro.v5i2.14922>.
- [8] Batak Protestant Christian Church. "After the Ecological Disaster in Aceh and Langkat, the HKBP Ephorus Worships with Victims and Gives Boras Si Pir Ni Tondi at HKBP Tanjung Pura." Accessed March 20, 2026. <https://hkbp.or.id/pasca-bencana-ekologis-di-aceh-dan-langkat-ephorus-hkbp-beribadah-bersama-korban-dan-berikan-boras-si-pir-ni-tondi-di-hkbp-tanjung-pura/>.
- [9] Kellermann, Natan PF "Transmitted Holocaust Trauma: Curse or Legacy?" *Israeli Journal of Psychiatry and Related Sciences* 45, no. 4 (2008): 263–270.
- [10] Lartey, Emmanuel Y. *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*. 2nd Edition. London: Jessica Kingsley Publishers, 2003.
- [11] Lewu, Ayub Pangga. "Theology of lamentation as a pastoral-communal practice: A study of the book of Lamentations for accompaniment to disaster victims." *KURIOS* 11, no. 3 (2025): 706-716. <https://doi.org/10.30995/kur.v11i3.1359>.
- [12] Manu, Maximus, Emanuel Rizan Pryatno, and Kornelius Afran Guru. "WHEN THE CHURCH DESCENDS INTO THE VALLEY OF WOUNDS: REVEALING THE ROLE OF CARITAS LARANTUKA IN THE RECOVERY OF THE VICTIMS OF THE LEWOTOBİ DISASTER IN THE LIGHT OF PASTORAL COUNSELING." *Didache: Journal of Theology and Christian Education* 7, no. 1 (2025): 149-170. <https://doi.org/10.55076/didache.v7i1.522>.
- [13] Pure, Saemah. "The Role of Religion in Handling Collective Trauma After Natural Disasters in Indonesia." *Educandumedia: Journal of Educational Sciences* 3, no. 3 (2024): 135-154. <https://doi.org/10.61721/educandumedia.v3i3.512>.
- [14] Silaban, Immanuel, and Robert Sibarani. "The Tradition of Mambosuri Toba Batak Traditional Ceremony for a Pregnant Woman with Seven Months Gestational Age for Women's Physical and Mental Health." *Gaceta Sanitaria* 35, suppl. 2 (2021): S558.
- [15] Please, Mery. "Lexical Items in Batak Toba Language Representing Fauna, Flora and Social Environment: Ecolinguistic Study." *Journal of Humanities and Social Sciences Studies* 1, no. 4 (2019): 194.
- [16] Silitonga, Derselli P., Sari Asi Situmorang, and Eleven Sihotang. "The Meaning of 'Boras Sipir Ni Tondi' as A Method of Trauma Healing in the Context of Batak Toba Culture." *International Journal of Arts and Social Science* 8, no. 10 (2025): 33–39.
- [17] Sitindaon, Edy Junedi. "Symbolic and Theological Meanings of Boras Sipir Ni Tondi: A Contextual Approach to Christian Religious Education in the Batak Community." *International Journal of Christian Education and Philosophical Inquiry* 2, no. 3 (2025): 64–76.
- [18] Sitio, Ricky Fernando. "Inculturation of Catholic Church Wedding Celebrations into Toba Batak Culture in the Use of Boras Si Pir Ni Tondi." *Journal of Pastoral Care* 4, no. 2 (2023): 75.
- [19] Van der Kolk, Bessel A. *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. New York: Vikings, 2014.

- [20] Vergouwen, Jacob Cornelis. *Toba Batak Society and Customary Law* . Jakarta: Pustaka Azet, 2004.
- [21] Waltke, Bruce K., and James M. Houston. *The Psalms as Christian Worship: A Historical Commentary* . Grand Rapids: Eerdmans, 2010.